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A compendious Prologue, or Epilogue,

to the duply-tripartite-patheticall, unpublished studies (animadvertory, suppeditatory, to the Kings Majesty, his Dominions and Adherents) of *J. T.* (a hearty wel-willer to his King and Conntry) since the incursion of these intestine wars, &c. Being a conservatory dilation, and cordiall application, to the use and advantage of all in all.

BRITISH MUSEUM

Dread Soveraigne,

THese labours of your loyall reall Subject, as they were at first undertaken, so have they been prosecuted, chiefly for your Majesties and Kingdomes good; by which your Majesty especially (and many others) are premonished and summoned in entire affection, (if you will at last) to work out your owne, and your Subjects (committed to your charge) good, by yet honourable, discreet, cordiall returne and residence with your faithfull, fairely, first elected, and often acknowledged Parliament: It was the wisdome and understanding, nay, the righteousnesse of the people of Israel, to observe and doe the Statutes and judgements the Lord commanded them by the hand of *Moses*, for their good: In the opinion of your Subjects generally (dread Soveraigne) it is your best, wisest course in the sight of all Nations, which shall heare thereof, thus to returne. Doe it personally dread Soveraigne; advise to, and act it (God enable you) Nobles and Gentlemen: The learned say *actū agimus*; God that made us without our selves, will not save us without our selves: There is no peace nor good to be expected in *England*, &c. till every man doe his duty, discharge his place: As the Parliament (I take it) have continually performed

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their parts, ſo (dread Soveraigne, excuſe my humble ſubjugall boldneſſe) it concernes your candid Majeſty to diſcharge yours. O God enable all: If thre be a willing mind, what can hinder? *Abraham* would not contend with *Lot* his inferiour, but gave him the preheminance: The Parliament are againe preparing Propoſitions; if there be not a reall generall compliance, doubtleſſe the juſt God will (whenſoever) take vengeance: Tremble, ſtand in awe, whoſoever it concernes (eſpecially thoſe that ſhall but goe about to ſtop this work from the Kings Majeſty, his eare, his eye, or both; or from any other it neceſſarily or hopefully concernes for the publike good) ſinne not againſt *Englands*, &c. preſent peace, and your own future good; the great King that is placed upon the holy hill of Sion, will certainly break the thus abſolute, conſcience telling, ſtill repugners to peace (he hath had them in deriſion all this while) with a rod of iron, and daſh them in pieces like a Potters veſſell; *Be wiſe now therefore O ye Kings, be inſtructed ye Nobles*, &c. Gods wrath is not a little kindled, his plagues and vengeance will abſolutely fall heavy ſomewhere (where is the fault) if there be no remedy.

This the following labours are (no Epitheſis, but) in every part full of love and reall perſwaſion to a bleſſed, by all much to be deſired and endeavoured, Peace; nay, ſo full of (truly columbine) reduplication and repetitory ingemination; that truly you may eſteem them nonſenſe, loquacity: But yet take heed, in this vaſt, civill breach, be not ſo uncivill to judge ſo; the ſchoole of Heaven may, will admit of Totologies, eſpecially in ſuch a caſe, ſuch a time as this is.

If thou canſt (I wiſh thee for thy good, doe it) find opportunity hereby (by theſe poor equanimall inculcations) to benefit thy ſelfe, thy Country, honour thy God; doe it, thou ſhalt well ſatisfie thy loyall hearty Suppliant; pleaſe thy gracious, if you conſent, juſt, righteous dealing, if you refuſe, God: We ought to do (eſpecially in ſuch a buſineſſe as this) that which is wel-pleaſing and acceptable to God. The whole current of the Scriptures denounce and publiſh many bleſſings to the obedient, curſes of all ſorts to the diſobedient, *Deut.* 28. *Levit* 26. chapters eſpecially.

Deut. 4. 25, 26.

When thou ſhalt beget children, and childrens children, and ſhalt have remained long in the Land, and ſhall corrupt your ſelves, and make a graven Image, or the likeneſſe of any thing, and ſhall doe evill in the ſight of the Lord thy God, to provoke him to anger; I call Heaven and earth to witneſſe againſt you this day, that you ſhall ſoon utterly periſh from off the Land whereunto you goe over Jordan to poſſeſſe it; you ſhall not prolong your dayes upon it, but ſhall utterly be deſtroyed.

Deut. 1. 43, 44.

I ſpake unto you, and you would not heare; but rebelled againſt the Commandement of the Lord, and went preſumptuously up into the hill.

And the Amorites which dwelt in that Mountaine, came out againſt you, and chaſed you as Bees doe, and deſtroyed you in Seir *even unto* Hormah.

Joſh. 11. 20.

It was of the Lord to harden their hearts, that they ſhould come againſt Iſrael in battell, that he might deſtroy them utterly, and that they might have no favour; but that he might deſtroy them as the Lord commanded Moſes.

2 Chron. 25. 15, 16.

Wherefore the anger of the Lord was kindled againſt Amaziah, *and he ſent unto him a Prophet, which ſaid unto him, why haſt thou ſought after the gods of the people, which could not deliver their owne people out of thine hand.*

And it came to paſſe as he talked with him, that the King ſaid unto him, art thou made of the Kings Counſell? forbeare, why ſhouldeſt thou be ſmitten? Then the Prophet forbare and ſaid, I know that God hath determined (for it came of God, ver. 20.) *to deſtroy thee, becauſe thou haſt done this, and haſt not hearkned unto my Counſell.*

Zeph. 3. 5.

Every morning the Lord bringeth his judgements to light, he faileth not; but the wicked will not (the ingenuous, pious will) learne to be aſhamed; the unjuſt knoweth no ſhame.

Pſal. 9. 20.

Put them in feare, O Lord, that they may know themſelves to be but men, Selah.

Deut. 12. 28.

Obſerve all theſe words which I command thee, that it may goe well with

with thee, and with thy children after thee for ever, when thou doſt that which is juſt and right in the ſight of the Lord thy God.

Luke 16. 31.

If they heare not Moſes and the Prophets, neither will they be perſwaded though one roſe from the dead.

Tit. 2. 7, 8.

In all things ſhewing thy ſelfe a patterne of good works, in doctrine, ſhewing uncorruptneſſe, gravity, ſincerity.

Sound ſpeech that cannot be condemned, that he that is of the contrary part may be aſhamed, having no evill thing to ſay of you.

2 Tim. 2. 7.

Conſider what I ſay, and the Lord give thee underſtanding in all things.

ver. 15.

Study to ſhew thy ſelfe approved unto God, a workman that needeth not to be aſhamed, &c.

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